871 on the basis of a full seven-year school. The system also planned to have technical schools opened with three-or four-year courses of study for the preparation of semi-qualified specialists. Professional and technical schools were based upon this seven-year system of general education and were the final link in the system of secondary education. The next level comprised institutions of higher education -- the universities and higher technical institutes. /8/ The night schools for adults were also adapted to the system of national education.

Periodicals and Cultural Activities

517 The many-sided cultural activity was a powerful stimulus for attracting the masses, particularly the youth. Youth was fired with the idea of a rebirth of the national culture. The number of poets, writers, critics, scientific workers in history and geography, in the search for natural resources and in the studying of various kinds of problems grew tremendously in Belorussia. The Belorussian Academy of Sciences, the University, and the Agricultural Academy followed watchfully, occasionally challenging but always supporting the bold initiative of young innovators in literature, art, and research. The Belorussian State Publishing House did not refuse to publish the work of young poets and scholars, counting on their further development. The attentive attitude of national figures toward the young cadres inspired their efforts and distracted them from the often rather difficult living conditions.

204 The newspapers Zvezda /The Star/ and Sovetskaia Belorussia /Soviet Belorussia/ were printed in Minsk, the first was considered a Party organ and the second an organ of the Soviet power. Local papers were also printed in the surrounding towns, and eventually each rayon had its own newspaper. Zvezda /The Star/ was considered the most influential although in reality its influence was determined largely by a certain fear of becoming an object of treatment on its pages. As it was a Party organ, Zvezda /The Star/ made pretensions to the infallibility and unimpeachibility of everything printed in it. It copied the general line of the Moscow Pravda and made every effort to imitate it. Newspapers were also printed in the Hebrew and in Polish. The popular literary-social magazine Polymia /The Flame/ Molodniak, /Youth/ Uzvysha /Upwards/. Polymia had an influence upon the formulation of a national

[Beginning about 1920, cf. pp. 3-4, category 11G-Analyst]

814 literary and musical masters, in praise of the happy kolkhoz life
[661] and of the creator of all this happiness. The talented collector of folksongs, the composer Terravskii, worked indefatiguably after the revolution. His highly useful efforts were frequently interrupted by the N. K. V. D. and eventually (during the Ezhovsh china) he was banished and the collection of folksongs with his own musical arrangements confiscated and withdrawn from circulation. Soviet ethics do not permit the use of the work of a repressed person, no matter how brilliant. Similar also was the fate of the other collector of folk culture, a man who, already advanced in years, left western Belorussia for the Soviet territory in hopes of finding wide scope for his activity. Part of the work has survived along with its authors -- there is hope that somewhere the works of /10/ Terravskii, Grinevich, and
[545] others have been preserved. Folksongs, music, and dances were remembered, written down, and arranged[2]. They were performed with great love by various choruses, musical societies in the countryside (later in kolkhozes) and in workers' clubs. Ensembles organized by the Narkompros[1] performed at concerts and on the radio, presenting their programs to the accompaniment of native instruments.

517 814 The study of local lore was very widespread. It was the best loved activity of the village intellegentsia, especially of the teachers. In those days there was neither bureaucratic banality nor any official plan in these regional studies. It was founded upon their own initiative and inclinations, and a free choice of subjects for investigation and study. Those who pursued it devoted their leisure to the study and description of the folk culture, the historical past and ancient monuments of their region. The local flora and fauna were studied and measures were taken to protect types which were becoming extinct (beaver colonies). In some places they published their own works (Gomel') and organized museums of the local displays. They worked voluntarily and were not paid for it. At first the study of local lore was under the tutelage of the Narkompros[1] of the B. S. S. R. and afterwards of the Academy of Sciences which published a special magazine devoted to the subject called, /Nash Krai /Our Country/.

The Land Problem, Boundaries

423 The land question was the most painful and unsettled one in Belorussia. Before the revolution arrangements for the use of the land by the peasantry were different from those in Russia . . . In Belorussia

1 [the People's Commissariat of Public Education of Belorussia -- Analyst]

2 [Beginning about 1920, cf. pp 3-4, category 116 - Analyst]

inhabitants against 40·8 per cent Byelorussians and 7·3 per cent Great Russians. In Vitebsk, the second largest town, there were 45 per cent Jews, 30 per cent Byelorussians and 20 per cent Great Russians. Gomel, the third largest, had 40 per cent Jews, 29 per cent Great Russians and 22 per cent Byelorussians, and Mogilev 52·5 per cent Byelorussians and 39 per cent Jews.

The insignificance of Byelorussian industry and the absence of any Byelorussian town life worth mentioning explains to a great extent the difficulties which the Soviet régime experienced both on the political and on the cultural front in the Byelorussian S.S.R.

For a long time the communist leadership was unable to convince the more outstanding representatives of the Byelorussian people that class struggle had to be conducted in Byelorussia just as anywhere else in the Soviet Union. The leading Byelorussian intellectuals, who had close ties with the destitute peasant masses of their people, proclaimed the so-called *Bezburzhuaznost* (the non-existence of a bourgeoisie) of the Byelorussian nation. At the same time the Byelorussian nationalists or *Natsdemy* (National Democrats), as they were officially nicknamed, were profoundly pro-Western and anti-Russian in their outlook. They did not even like to be described as 'Byelorussians' or 'White Russians' since these terms simply degraded them, in their view, into a species of 'Russians'. They advocated in the twenties that the Byelorussians should be called *Krivichi*, thus identifying themselves with a Slav people inhabiting the territory of Byelorussia 1,000 years ago. The central Government opposed this suggestion. The Byelorussians had to keep the name which already externally associated them with the Great Russians. Nevertheless, the Byelorussian intelligentsia persisted in cultivating an ideology which maintained that no close relationship existed between the Byelorussians and Great Russians and that the former did not belong to the Eastern Slavs owing to their different origin, history and the character of their culture.[31] This Western orientation of the Byelorussian intelligentsia also had repercussions in the field of linguistics and led to the attempt to create a Byelorussian scientific terminology different from the Russian.

During the twenties, the communist régime did comparatively little against the nationalist tendencies in Byelorussia. In the absence of any communists capable of making a contribution to Byelorussian cultural life, the régime was forced during a certain time to leave the artistic and scientific activities of the nation in the hands of 'bourgeois nationalists'. Only towards the end of the twenties did the régime start purging the various cultural institutions of the country, and it was only in 1933 that the persecution of Byelorussian nationalism assumed major proportions. The year 1933 saw the discovery of the 'Byelorussian National Centre' which was charged with aiming at the establishment of a 'Byelorussian